any appreciable change, i.e., the same sound reverts to the one that makes it exactly in the same way. But the "echo" that I am talking of does not mean anything of that sort; this is not what we may call an insentient echo, but something quite sentient and intelligent and it did not, like the physical echo, return by way of response, the exact thought or idea as it occurred in my mind, making a mere repetition of it. In the physical echo, sound alone repeats itself in sound, as opposed to sense, and so we call that inert. But still it would be better to note here that this response, though sentient and intelligent, did not generally exceed the limits of my own scope of knowledge and information, so that it did not in ninety-nine per cent of the instances introduce anything altogether beyond my pale of knowledge or brought in something that might have been called entirely new to me. From this *I* am inclined to infer that this external intelligence, as I have once said before, could not have been anything other than a mere deification of my

own intelligence, one-half working from within and the other from without. Of course, it could not be fairly denied that on very rare